

STATEMENT

OF THE

Constitution and Proceedings

OF THE

REFORMED PRESBYTERIAN

HOME AND FOREIGN

MISSIONARY SOCIETY,

*First established in 1823, and re-modelled, according to
appointment of Synod, in 1828.*

(PUBLISHED BY ORDER OF THE DIRECTORS.)

It is earnestly requested that this Statement be not destroyed, but preserved and circulated as widely as possibly, that thus the cause of the Society may be promoted.

BELFAST :

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News-Letter Office,

1828.

EXHIBIT

THE FOLLOWING IS A LIST OF THE

EXHIBITS RECEIVED BY THE

COMMISSIONER OF THE

LAND OFFICE

FOR THE YEAR 1881

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EXHIBITS RECEIVED BY THE

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LAND OFFICE

Extract, &c.

A MEETING of Ministers of the Reformed Presbyterian Church was held, according to appointment of Synod, on the last Tuesday of August, 1828, in the Reverend J. Alexander's Meeting-House, Belfast. The design of this Meeting was to inspect the present state of the Missionary Society, that had been formed several years ago, and to devise such a plan of proceedings as might in future tend to the effectual advancement of the cause of truth. After much deliberation, the following regulations were unanimously adopted, as embracing a Constitution for the Society, and containing the laws which are to direct its operations.

REGULATIONS.

I.

The name of the Society shall be "The Home and Foreign Missionary Society of the Reformed Presbyterian Church in Ireland."

II.

Its object shall be the spread of the Gospel, and particularly of the doctrines of the Reformation, in Ireland, England, and such foreign parts as God in his Providence may open up, on a plan in which all the members of the Reformed Presbyterian Church can co-operate.

III.

The business of the Society shall be managed by a Board of Directors, consisting of sixteen—one half Clergymen and one half Laymen—together with a Treasurer and two Secretaries, who shall be *ex-officio* members of the Board—any six of these to form a quorum.

IV.

The Board shall meet, at least, twice a-year, in some central place; at which meetings, a statement of the funds with the Treasurer shall be submitted, accounts from the operations of the Agents employed shall be read, and such other measures devised for the extension of the Society, as may be deemed necessary. The times fixed for the regular meetings of the Board are the last Tuesday of December and the first Tuesday of May.

V.

Every Subscriber of 5s. annually, shall be considered a Member of the Society, while he continues to subscribe. Donors of £5 at one time shall be Members for life, and of £10, Honorary Directors for life; the Directors shall be chosen at the Annual Meeting out of the body of the Subscribers, it being understood that all Clergymen who shall make an Annual Collection in aid of the funds, shall be considered Members, and held eligible to the office of Directors.

VI.

For the raising of funds and otherwise promoting the objects of the Society, it is recommended to the Presbyteries and Ministers individually, in connexion with the Reformed Presbyterian Church, that they establish Local Committees in the Congregations over which they preside—whose business will be, under the direction of the Board, to obtain Annual Subscriptions and encourage the making of collections, and to search out in their respective districts stations to which the Society may advantageously send agents.

VII.

The Funds raised shall be expended in assisting weak Congregations, and thus enabling them to enjoy a stated Ministry—in paying the supplies and travelling expenses of Ministers, when preaching at any of the Society's stations—and in paying the salaries of those that may be employed as regular Agents for the Society.

VIII.

An Annual Collection in aid of the Funds shall be taken once a-year, in all the Congregations under the inspection of the Synod; when, by giving notice beforehand, or by the interchange of pulpits, efforts are expected to be made for raising as much as possible. These Collections shall be handed to the Treasurer each year, at least a month before the meeting of Synod, and shall be reported at the Annual Meeting of the Society.

IX.

As an immediate field of operations for the Society, the Board shall obtain information from the several Presbyteries, respecting what may appear to be promising places for sending Ministers to preach occasionally. On having these pointed out, they shall write to the Sessions of such Ministers as they may find it most convenient to send, and endeavour to obtain their services, or they shall send to them some of their regular Agents. In all cases, they will consider it a part of their business to encourage preaching on week-day evenings, or on Sabbaths, in such places as may be deemed by the Presbyteries or Local Committees advisable to cultivate, by paying for supplies to Ministers who leave their Congregations on the service of the Society—travelling expenses—and such other expenses as may be incurred in providing accommodations. Every Agent sent by the Society to any station, shall furnish the Board with information respecting the nature of the station, and the state and prospects of the Society's mission in the neighbourhood.

X.

No Agent shall be sent out under the patronage of the Society, unless he be a Licentiate or Ordained Minister of the Reformed Presbyterian Church, and except he have the concurrence of the Presbytery to which he belongs.

XI.

A General Meeting shall be held once a-year, on the Monday evening preceding the Meeting of Synod, and at the place where the Synod meets—at this meeting the proceedings of the last year shall be exhibited—accounts of the receipt and expenditure of funds submitted,—and Office-bearers appointed.

XII.

All Ministers of the Reformed Synod, and all Members of the Local Commit-

tees, shall have a liberty of attending and voting at the Meetings of the Board of Directors.


The following persons were appointed a Board of Directors, to manage the concerns of the Society for the present year, viz.

DIRECTORS

Rev. Simon Cameron,	Messrs. James Oliver,
Rev. James Dick,	———— James Fleming,
Rev. John Stewart,	———— James Thompson,
Rev. John Hawthorn,	———— Hugh Stewart,
Rev. John Alexander,	———— John Galway,
Rev. Thomas Houston,	———— Ephraim Chancellor,
Rev. James Sweeny,	———— Samuel Alexander,
Rev. Arthur Fullerton,	———— Samuel Long.

TREASURER—Mr. James M'Conkey, Donegall-street, Belfast.

SECRETARIES { Rev. John Alexander, Belfast,
 { Rev. Thomas Houston, Knockbracken.

 All communications on the business of the Society are to be addressed to the Secretaries, and sent (if possible *free of postage*) to the Treasurer, Donegall-street, Belfast, or to the Religious Tract and Book Depository, 17, Waring-street, Belfast.

STATEMENT.

THE Synod of the Reformed Presbyterian Church in Ireland, regarding it as a duty; that, from the circumstances in which the Church is placed at present, is rendered pressingly incumbent—the putting forth exertions for the spread of the truth as it is in Jesus, agreed, at its meeting in 1823, to establish a Society for Missionary purposes.

In the formation of a new Society, some time must be occupied in making arrangements for future proceedings, and a considerable period will expire before the people, who afterwards become Members, are made acquainted with its constitution and objects. It was owing to this, that the Reformed Presbyterian Missionary Society, for the first five years after its establishment, attracted little notice, and made no effort of much magnitude to carry on extensive proceedings.—Steps were not taken for giving publicity to the design, and, perhaps, from a fear of incurring a greater expense than the infant funds of the Society would bear, no publication announcing the plan, or the sphere of labour marked out, was put into circulation. Notwithstanding this want of publicity, it was gratifying to observe the manner in which many of the members of the Church hailed the organization of the Society. Contributions were liberally raised by several of the Congregations, and very generally a desire was mani-

fested by the people in connexion with the Covenanted Church to see the cause enjoying prosperity.

The Committee appointed to the management of the Society endeavoured to discharge the trust reposed in them, by appropriating the funds in such a way as might meet the wishes of the contributors, and might tend to the spread of the principles of the Covenanted Reformation. Recognising it as a primary duty to be performed by those who occupy the situation of spiritual shepherds, to provide nourishment for such of the flock as are in a scattered condition—far removed from the shepherds' tents—they agreed to commence their missionary proceedings, by sending the preaching of the word to some of their people in these circumstances. The two following stations are the chief places to which the efforts of the Society have been hitherto directed.

LIVERPOOL.

In this large and flourishing town, it was ascertained that a number of individuals, chiefly natives of Scotland or Ireland, and who had formerly been in connexion with the Covenanted Church, resided. For a length of time, some of these had remained without knowing that any other friends to the Covenanted Reformation dwelt there; and, in this state of destitution, had occasionally attended upon the ministrations of Clergymen of other denominations. He that leads his people often in a way they know not, brought two or three of them together. In talking over their common trials and privations, they called to remembrance the days of the right hand of the Most High. Their hearts were still towards the covenant of their God; and they were led to express a mutual wish that they might be given to enjoy the invaluable privilege of sitting, even in a foreign land, under their own vine and fig tree. In reply to their earnest petition preferred to Synod, the Committee of the Missionary Society sent the Rev. William Henry to Liverpool. He was instructed to remain there and preach for three Sabbaths; to organize a Society for prayer and religious conference among the scattered adherents of the Covenanted cause in that town—and to give them such directions as their circumstances might require, and as would tend to preserve them in an organized state, when, after his return, they might be left without the public means of grace. The result of this visit was gratifying to the members of the Church at home. Mr. Henry's mission had been the means

of collecting together the well-wishers of the Covenanted Reformation, in a town where they had been for many years scattered, without access to the sanctuary of God—and where they had been strangers to each other. He had found them indeed few, and in the humbler conditions of life, but not, therefore, overlooked by the Great Shepherd of Israel.—Through Mr. H.'s instrumentality, they were so brought together, and had such regulations established among them, as seemed to hold out the prospect, that, in process of time, there might be erected a Congregation in Liverpool; and thus a door might be opened for the reviving of the Covenanted cause, after a period of long decay, in the kingdom of England.

From the visit of Mr. Henry, no other Minister could be found to undertake a mission to Liverpool, till the summer of 1827.

The intermediate years formed a period of necessity for the Church at home. Several faithful labourers were removed from the vineyard, and entered into their rest. Their place was to be supplied by others whom the great Husbandman called—and it was not till the vacancies were in a considerable degree filled, that the Committee could think themselves justifiable in sending abroad those whose service was imperatively called for at home. In the summer of the year alluded to, Mr. Thomas Houston, who had been licensed by the Eastern Presbytery, at the close of the preceding year, to preach the gospel, was induced to visit Liverpool for two Sabbaths, before the meeting of Synod. On Mr. H.'s return, he brought a gratifying proof of the steadfast attachment of the members of the Society, and of the favourable disposition of others, not in immediate connexion with the Church, to the Covenanting cause. A petition, signed by many individuals, not of our communion, praying for the regular administration of gospel ordinances, pledging their support to the cause, and holding out the prospect, should their desire be acceded to, of a large increase of members, was laid before the Synod at its meeting in July. By the appointment of Synod, Mr. H. again returned to Liverpool, and staid there for the whole of the month of September. It was pleasing to him to see his labours in some measure blessed to the edification of those to whom he was sent. Several new members were added to the Society, and the same wish which had been formerly expressed, was

warmly urged—that a continuance might be granted of the administration of public ordinances.

The Committee felt grieved that they could not comply with these desires : but the wants of the Church at home prevented them from urging on the attention of Ministers the case of these destitute people. It was a source of much gratification, however, for the Committee to learn the intention of the Rev. J. Dick, to visit Liverpool, and to spend some time there, labouring for the good of the Society. In the month of February last, Mr. Dick did pass over to England ; and after continuing four Sabbaths in Liverpool, preaching frequently, both on Sabbath and on other days, and meeting several times with the Society for prayer and mutual conversation, it occurred to him that a journey through a part of the kingdom, for the purpose of ascertaining whether there were any friends of the Covenanting interest living in the populous manufacturing districts, might serve important ends in relation to future proceedings. Accordingly, in the commencement of March, Mr. D. left Liverpool for Manchester. In that extensive manufacturing town, after making many fruitless inquiries, he could not find out any who adhered to the Covenanted cause but one family, though he was not without the impression that there might be some other scattered individuals residing there, whom the shortness of his stay prevented him from discovering. From Manchester, Mr. D. proceeded to Birmingham, having had previously made arrangements for spending the Sabbath in that town. There he found one man, a decent mechanic, who had been a member of the congregation of Coleraine, and two others from the south of Scotland who had been likewise in membership in the Church. All were rejoiced to meet, in the place of their residence, a Minister of that Church in which they had been educated, and to which their affections still turned, though they had, for a length of time, been attending the ministrations of a Clergyman in connexion with the Church of Scotland. From the respect which this Gentleman entertained for the Covenanter from Ireland, he invited Mr. D. to occupy his pulpit and preach to his congregation on Sabbath ; with this invitation, given in the most friendly manner, he considered it his duty to comply, and did proclaim the message of salvation to a large and attentive audience. Before quitting Birmingham, Mr. D. endeavoured to press upon the individuals alluded to, the duty of constituting themselves into a Society for prayer

and improvement in religious knowledge, and of looking for the enjoyment of ordinances by the instrumentality of such Ministers as the Synod might from time to time send. All three expressed their full approval of the principles of the Reformed Church, and declared their intention of giving the most favourable reception to any member of Synod who might afterwards visit Birmingham, and of furthering his views. Leaving this city, Mr. D. proceeded to London, where it had been represented that there was a large Society of Covenanters, whose affairs were conducted with regularity, and the members of which had occasionally heard the preaching of the Gospel, according to their desire, by Ministers sent them from Scotland. On his arrival in the metropolis, it was painful for him to ascertain that the Society no longer existed—and, that, in the city where the venerable Westminster Assembly sat, and deliberated and preached, there were none to be found making an open profession of the testimony which these eminent men espoused, and for which, that they might transmit it entire to their degenerate offspring, they suffered the loss of every thing that the world counts valuable. The members of the Society that had once existed in London, had either been removed by death, or had transferred their residence to other places—and some had joined themselves to the communion of other denominations. A respectable individual, who, while he lived in London, had been a steady and consistent Covenanter, and had been, under Providence, a principal means of holding the Society together, had returned to the South of Scotland, from which he originally came; and his sons, who still remained, had gone to the Scottish Church, and did not appear inclined to give their influence to the support of the Covenanting interest. After staying ten days in the capital, and being unsuccessful in his researches after any friends of that cause which it was his desire to promote, Mr. D. returned to Ireland. In the statement which he submitted to Synod, and afterwards to a meeting of the Missionary Society, he mentioned having heard, during his tour, of a Society of Covenanters in Yorkshire, and of a few individuals in Wolverhampton, who professed attachment to Covenanting principles, but whether in a constituted social capacity or not, he could not ascertain.

He stated it also to be his decided conviction, that Liverpool was the chief place to which, at present, the labours of the Missionary Society should be directed. The Society there consists of *fifteen* members, who, with their children, form *nine* families. Should there be sent to these, either a Minister to reside for six or twelve months, or a number of Ministers in regular succession, the expense would be greatly diminished: as the Society, by renting a house of worship, and letting seats, would be able to meet it themselves, and there would be every prospect of the members and friends to the cause increasing. As it is at present, with only the occasional visit of a Clergyman from Ireland, and the greater part of the time without public ordinances, it cannot reasonably be expected that any increase should take place. Persons but imperfectly acquainted with our peculiar principles, who may be even favourably inclined towards our communion, cannot be looked for quitting the fellowship of other Churches with which they have been in connexion, in order to cast in their lot with a few who can only hold communion with each other, by meeting in a social capacity, and who are, for the greater number of their Sabbaths, destitute of the public preaching of the Word. It seems to be a settled principle in the administration of Jehovah's empire, that a desirable result may not be obtained without the employment of suitable means. This is the case in the moral as well as the material universe. In reference to the most excellent part of Jehovah's empire—the kingdom of his grace—the attainment of the highest blessing that can enrich an immortal spirit is expressly connected with means divinely appointed:—"How," it is inquired by the Great Author of Revelation—precluding any answer but a negative one—"shall they believe except they hear? How shall they hear without a Preacher, and how shall they preach except they be sent?"

Since Mr. D's return, the Society in Liverpool have not been favoured with the preaching of the Word, except during two Sabbaths, when the Rev. Wm. Symington, of Stranraer, visited them. Considering this to be an important station, the Committee hope to be enabled, in future, to supply their wants more liberally; and yet, they trust, it will be given them to see the *little one* becoming a *thousand* and the *small one* a *great nation*.

NEW BRUNSWICK AND NOVA SCOTIA.

So early as 1823, an earnest request for the administration of Gospel Ordinances, from some settlers in St. Johns, and other places in the province of New Brunswick, was preferred to Synod. They urged their longing desire after the full communion of the Covenanting Church, of which in their present circumstances they were deprived, and prayed that, if possible, some young man might be sent out and ordained as their Pastor, and they engaged to contribute for his support according to their ability. Though the invitation thus given, to an extensive and promising field of labour, did not at first seem to be embraced by any to whom it was tendered, the Committee of the Missionary Society considered themselves bound to try, by some means, to send relief to their friends and brethren in the northern parts of the Transatlantic Continent. Accordingly, they represented the case to the different Presbyteries, and prayed them to employ their influence, to induce some of their Licentiates or Ministers, to undertake the mission to New Brunswick. Owing to this representation, Mr. Alexander Clark, who was then a Student of the Belfast College, signified his intention of engaging in this service. The Missionary Society, accepting his offer, assisted him out of their funds, to enable him to finish his studies; and subsequently, having been licensed, and afterwards ordained as a Missionary, by the Eastern Presbytery, he was sent out to St. Johns, the capital of New Brunswick, with definite instructions respecting his future proceedings. Since Mr. C's arrival at the place of his destination, which happened about the end of August, 1827, several letters have been received from him, detailing his travels, and stating the condition of the people among whom he labours. In a publication like the present, nothing but a very abridged abstract can be given, yet the Committee would not consider themselves doing justice to the friends of the Society, did they not present something like a brief outline of their Agent's progress, and of the prospects of the cause in the scene of his labours.

Till the latter end of November last, Mr. C. remained at St. Johns, preaching sometimes in the town, but oftener making excursions into the country adjacent, to the distance of 25 or 30 miles, collecting together the people, and

breaking the bread of life, to such as came to wait on his ministry. As might have been expected, he found the Presbyterians, who were chiefly emigrants from Scotland and Ireland, in a very scattered state, wandering as sheep without a shepherd. At Hammond River, on the N. E. of St. Johns River, Mr. C. mentions in his first communications, under date of the 27th September and 1st October, that he had preached several times to numerous congregations. He had been accommodated with a house of worship by the Baptists, and persons hearing of his mission, had come from distances of 10 or 12 miles to hear him. "An old gentleman," says he, "came with his daughter about seven miles to hear the Word. He was upwards of 73 years old, and had been a Major in the English army during the American war." From this aged and respectable man, Mr. C. on several subsequent visits, received friendly attention. Preaching at Hammond River, he was invited by each of two classes of persons, who had come from a distance to hear him, to return and allow them to have a farther opportunity of knowing the Gospel of Salvation and the principles of the Church which he advocated. One of these classes were Episcopalians, the other Scottish Presbyterians. He stated to them the object of his mission, and made his visiting them conditional upon their agreeing to meet in constituted Societies, when they might not have the regular preaching of the Word. To this they readily consented, and it is stated in his last communication, that Mr. C. has been instrumental in organising *four* Societies in different parts of the province.

Till the month of November, Mr. C. continued preaching thus in St. Johns, and occasionally in the country around. In the town, the prospects were not flattering. No suitable place of worship could be obtained, and though he preached in his own dwelling-house, it could not be expected that a large audience would assemble, without any means of giving public intimation, in a private house. There were obstacles in the way, too, that prevented his doing much in the town. Ministers of the Established Churches of England or Scotland alone, are allowed to baptise or marry, and this by the permission of a license from the Governor. The enemies of the Covenanted Reformation are the same

there as at home, and Mr. C. states, that several representations had been made to the Governor, for the purpose of obtaining from him a prohibition of his proceedings.— Nothing, however, up till the date of his last communication, had been done to prevent him from exercising his ministry, and there is reason to hope that He who maketh the wrath of man to praise him, will, in this instance, make such enmity tend to the promotion of his own cause.

At the end of November, Mr. C. directed his attention to the other part of the province to which he had been sent, and, on the 22d, he left St. Johns, for Amherst Bay, a distance of 120 miles, by water, and 152½, by land. During the remainder of November and the whole of December, he was employed in searching out persons friendly to the cause, and in preaching when opportunity offered. In various places, he met with persons from Ireland or Scotland, who were living without means of access to any place where they might hear the Gospel preached. Several of these were above the middle rank in society, and were in comfortable circumstances. Mr. C. in the spirit of the Apostolic practice, preaching “from house to house,” proclaimed the Word in their families, and endeavoured, on all occasions, to shew a readiness to make known to them the way of salvation. In every instance, he was kindly received and hospitably entertained, and the scattered and dispirited Presbyterians seemed to regard him as a messenger of mercy to them. On one occasion he tells us, he “preached
“at the house of Jeremiah Brownill, 12 miles from Am-
“herst, on the New Brunswick side of the Bay. At his
“house were met on the occasion, his children, distant from
“him, on each side, 25 miles, so that my audience con-
“tained individuals 50 miles distant. No people could
“do more to get me to go with them, and proposed send-
“ing for my family, to prevent me from returning. But
“my desire was to keep up the attendance at as many
“places as possible, till better provision might be made.
“I promised to pay them another visit. We parted on the
“condition that I would return to them as soon as my other
“engagements would permit. They have timber laid at
“the place for building a Meeting-house, but said it would
“remain so till my return.” On the whole, Mr. C., though
he was subjected to much fatigue and hardship in tra-

velling,* was pleased with his journey to Nova Scotia, and he augurs a considerable increase to the supporters of the cause there, in future.

In the last letter received, under date of the 23d January, Mr. C. mentions that the prospect of success in the town of St. Johns is not brightening, but that an enlarged sphere of usefulness is opening for him in the country. The people of one parish of Presbyterian settlers, he says, have subscribed £25 a-year for 12 Sabbaths' preaching, and the inhabitants of the next adjoining parish, at the time of his writing, was expected to join with them in a similar arrangement. He and an Elder of the Church,† Mr. Ritchie, had travelled through various places still farther distant from St. Johns, and very generally met with a kind reception. From the different accounts received from Mr. Clark, the Committee are satisfied that he is well fitted for the work in which he has engaged; and, from the labours he has undergone, and the expression which he constantly gives in all his letters, of his unabated zeal in the service, they rejoice to think that he is likely to be found a Faithful Workman.

In Mr. C's. last letter, as well as in a petition from some who are waiting on his ministry, it is stated that there is, among the people where he labours, an impression on the minds of many that he is liberally supported by a Missionary Society at home; and it is proposed and urged that a second Minister should be sent out to his assistance, and an allowance made to each for a year or two, of £50 per annum. A prospect, it is said, is afforded, that, in this way, two congregations might in a short time be established, which would be able to support a Gospel Ministry, without any assistance from the Church here. To this propo-

* He particularly adverts to the exhaustion occasioned by his being necessitated frequently to travel on foot, and by night. In one instance, after having rode 37 miles on the preceding day, he was obliged to set out by day-break on foot, amid a heavy fall of snow, that he might be forward by Sabbath, at the place where he had appointed to preach. Speaking of this he says—"How pleasant would I have thought it to have lain down on the snow, had I not been certain of freezing to death!"

† This person has been, for a long period, a steady and consistent Covenanter. Before his emigration to America, he was esteemed by all who knew him—and was for many years a member of the Congregation of Ramelton. It ought to be a source of pleasing reflection to the numerous friends, who lamented his separation from them, that he may, under Providence, be the means of raising a banner for truth among the scattered and destitute Presbyterians of British America.

sal and request, the Committee feel sorry to say they cannot at present accede. Most anxious are they to cultivate every field which God in his providence opens up ;—but from the want of both funds and labourers, they are compelled to give up prospects of success, which, if embraced, with the application of well-directed efforts, might yield an abundant harvest. May the God of the whole earth, whose are the silver and gold, put a disposition into the hearts of many to contribute liberally towards the promotion of his cause ! May the Lord of the harvest raise up and send into his vineyard useful and approved labourers !

According to the plan agreed upon at the re-modelling of the Society, prefixed to this Statement, it is designed in future, chiefly to direct the bent of the Society's exertions to the extension of Reformation principles, throughout these Covenanted lands. While neither of the two stations that have been mentioned, could be given up without deep regret,—instead of seeking for others in foreign countries, it will be the aim of the managers of the Society, to provide more amply for those, who may be, in comparatively a destitute condition at home, by assisting weak congregations, and by endeavouring to erect into congregations such collections of people, as, from their fewness, have been only able to enjoy the labours of a stated ministry in a very limited measure. And it is understood to be a main object in view, to send the preaching of a pure Gospel into those places where error greatly prevails, or the people are without the means of knowing the peculiar principles of the Covenanted Reformation, or where a desire may be expressed on their part, to enjoy Gospel Ordinances in their purity. It is plainly apparent, that the field of labour thus marked out, is of vast extent, and yet there is not a corner of it but we are bound to cultivate. The command of our Exalted Master has been laid upon us—"Go ye into all the world ; preach the Gospel to every creature,"—and it concerns us to see how we can discharge its obligation, if we are not raising the torch of Scriptural Truth on high, and if we are making no efforts to dispel the thick moral darkness, that broods over many parts of these lands. Let the Church arise and shine, for her "light is come, and the glory of the Lord is arisen upon her !" Let us as good Stewards of the mysteries of the Kingdom, shew ourselves "ready to communicate, willing to distribute." Let us beware lest, if we

continue in remissness, the Lord be provoked to jealousy, and the kingdom be given to a people worthier than we.

FUNDS.

THE Committee conceive it due to those who have already manifested an interest in the Society, by the contributions which they made in aid of its funds, to give an explicit Statement of the receipts and disbursements, since the period of its organization. The former Treasurer and Secretaries have reported the accounts of the Society to stand as follows, viz. :—

In the year 1823, there were received remittances from the following Congregations : Faughin and Derry, £15, 12s.; Belfast and Knockbracken, £8, 8s. 9d.; Cullybackey, £11, 9s. 4½d.; Newtownards, £6, 8s. 9d. In 1824, the Belfast Juvenile Society made a donation to the Society of £5. and there was received from the Congregation of Rathfriland the sum of £5, 2s. 2d. And in 1827, there were remitted from Faughin & Derry Congregations, £7, 3s. 3d., and from the Congregation of Bready, £13. The Secretaries also acknowledge to have received, at different periods, from various Religious Societies and Congregations, the following sums :—Ballymoney Association for Religious Purposes, £2, 10s.; Congregation of Ballylaggan, £1, 17s.; Ballylaggan Juvenile Society, £2, 10s.; Newtownards Congregation, £4; Cullybackey, £4; Drumholg, £4. As some of these remittances were made before the introduction of the present currency, and some since, reckoning according to the late Irish currency, the total receipts are £94, 6s. 3¼d. To this may be added £6. from the Congregation of Kilraughts and Dervock, which came not to the hands of the Treasurer, but was handed by the Rev. W. J. Stavely to Mr. Dick, towards the defraying the expenses of his journey to England. The money thus received, has been appropriated for the advancement of the objects of the Society, in the following manner :—To the Rev. Wm. Henry, on account of his first Mission to

Liverpool, £8 ; to Do. for the expenses of his second visit, £3, 8s. 3d. ; to Mr. Alexander Clarke, to enable him to prosecute his studies at College, £15, 8s. 4d. ; to the same, to bear his expenses on the Mission to New Brunswick and Nova Scotia, £65. ; and to cash, for a Treasurer's book, and postage of letters, 6s. 1½d. These items calculated also, according to the late Irish currency, amount to £92, 2s. 8½d. the whole expenditure of the Society, from its formation till the present period. Comparing this with the income of the Society, during the same period, there remains in the Treasurer's hands, a balance in favour of the Society of 10s. 4d. As, however, the publicity given to the constitution and proceedings of the Society by the printing and circulation of this Statement, will involve a considerable expense, and as the Directors intend, as was already stated, to send the more frequent dispensation of Word and Ordinances to the people of Liverpool—a measure which must, at least for a time, be somewhat expensive—the Society may be considered as having nothing in store to enable it to meet these demands. Without its plans be relinquished, or its proceedings in future be carried on in a powerless and languid manner, it is evident, there must be a considerable effort made to raise funds to recruit the exhausted treasury. On this subject, the Committee trust an appeal will not be made to the Christian principle of their brethren in vain. The case requires something to be instantly done. Let the effort made to raise funds and otherwise promote the interests of the Society correspond to the worth and magnitude of the undertaking,—and, when the cause of true religion calls for it, let us cheerfully dedicate our substance and service to the Lord.

And now, having taken a retrospect of past proceedings, the Committee cannot conclude this brief Statement, without taking a prospective glance at future movements, and advertent to the claims which the Society has upon the prayers and exertions of all the well-wishers of the Covenanted cause. The plan of operations, and the mode of appropriating funds, are minutely specified in the Regulations at the commencement of this pamphlet. These regulations were framed on the principle, that it is the duty of all who know the Redeemer's name, to endeavour, by every means in their power, to make known his excellency to others that are in ignorance ;—and that it is especially required of the Church, that she should display the light of a Scriptural Profession

for the illumination of a world lying in darkness. A proof of these positions need not surely be attempted to any who have fixed their faith on the Written Word, or who are acquainted with its contents. Were even revelation silent on the subject, the claims of the Missionary cause would identify themselves with the *claims of humanity*, and the voice of mercy would say, that they who are perishing for the *bread of life* should be relieved. In the "sure word of Testimony," to which we do well that we take heed, the subject of evangelising the world is brought in all its magnitude and importance before us, and every consideration that can have weight with the followers of the Lamb is made to bear on the case, and to urge us to the duty of proclaiming salvation throughout the earth. The cause of Christ and his Covenant is represented as a warfare with the powers of spiritual darkness, and with systems of corruption and idolatry—and a fearful denunciation of wrath is declared against those who come not out to the help of the Lord against the mighty.

The condition of the vast multitudes who are without the pale of the visible Church is compared to a field great in extent, and sadly neglected; and we are enjoined to offer up fervent and continual prayers that the Lord would send into it labourers that might gather in the harvest. And, to bring home to us still more closely our personal obligations, every professed Christian is characterised as a workman in the Redeemer's vineyard, and he is solemnly charged to work in his own peculiar department while it is called to-day, because "the night cometh wherein no man can work." The motives and incitements to such labour too, as they are brought to view in the Sacred Volume are the most powerful that can well be imagined. The example of the first Christians, who, when they were few in number, and without worldly affluence, went into all the regions round about preaching the Gospel, and who, from some of the representations given in the New Testament, would seem, as if there was not an individual in the membership of some of the Churches, who was not putting forth personal efforts to spread the truth more widely, and to bring sinners to the knowledge of the Saviour—the solemn command of the Redeemer in which he has left it as the sure evidence of love to himself, that we feed his flock—his own holy example, in going about continually doing good, and in manifesting an intense concern about the salvation of those to whom he

ministered—and the affecting view which his sufferings and death give us of the value of the soul, and of the preciousness of its redemption—all these go to constitute a set of excitements to zeal for the spread of the Gospel, than which it is difficult to conceive of any within the range of human motives more powerful. The Church of the Redeemer, it should never be forgotten, has been appointed by God to be the instrument of her own enlargement. She has received the light of Divine Truth in order that she may exhibit it to the world ; and it is the revealed purpose of Jehovah, that, by her efforts, his glory, in the face of Jesus Christ, should be manifested for the conversion of multitudes of sinners. That the motives to which we have alluded have not been felt in their full force ; that the Church has not felt the sacredness of the trust reposed in her, or her members been fully awakened to a sense of their immense responsibilities, the awful extent at the present day of the empire of darkness, is a decisive and melancholy evidence. Let those that sit in the secure enjoyment of Christian privileges dread the danger of lukewarmness and indifference. Let them look at the misery of a world estranged from its God, and contemplate the dreariness which hangs over the eternal destinies of millions that know not God and obey not the Gospel—and think of the abominations daily committed by those that people the habitations of horrid cruelty, and the dishonour done to God, by many that are nominally Christian. Let them contemplate these overpowering subjects, not through the opinions of men, but in the mirror of God's word—let the view of their duty, their encouragements, their hopes, be drawn from the records of Eternal Truth ; and above all, let the love of Christ be felt in all its heavenly influence—Then will the dormant energies of the Church be stimulated, and she will arise with becoming zeal to the Lord's work ; and neither the messengers of salvation, nor the means of helping them forward in their labours, will then be wanting. “ The glory of the Lord will break through the thick clouds that yet hide it from the view of so many of the human family—it will be revealed with the brightness of noon-day manifestation, and “ all flesh shall see it together.”

And surely it need not be averred, that the members of the Covenanting Church are under peculiar obligations to engage in this work of mercy. Descendants of men that jeopardised their lives in the high places, and that seemed to have

no higher aim than to spread the knowledge of the Saviour's truth, and to transmit a pure and a faithful testimony to their posterity, you should take the lead in every holy enterprise.

The covenant of your God, which is sealed with the blood of your fathers, and into which you yourselves voluntarily entered, binds you to active and strenuous exertions in the service of the Redeemer. You have misunderstood the nature of the Federal Deeds of your forefathers, or, what is awfully worse, you are living in open neglect of the duties and ends which you vowed to the Most High God to prosecute, if, to use the strong language of Scotland's martyrs, you give yourselves over to a "*detestable neutrality*," or are not alive to every plan for the advancement of scriptural truth. Our Covenant's National and Solemn League, are bonds into which all that enter pledge themselves not only to maintain the true religion, but to labour to the utmost extent of their ability for the rooting out of error in all its diversified forms, and for the universal establishment of the spiritual kingdom of Immanuel. Can there be more noble ends proposed than these? Is there a more honourable service than that to which your own voluntary engagement and the high calling of God in Christ Jesus binds you? Remember the vows of God are upon you and you may not go back—Fearful is the woe of the apostate—"if any man draw back unto perdition, my soul shall have no pleasure in him."—It is time for you, Descendants of the martyrs of Jesus, to unfurl the banner that has been given you to display because of truth. While all are bustling in plans of benevolence around you, it is high time for you to arise and send forth the voice from Mount Zion, proclaiming salvation to the ends of the earth. Say, is the period not come, when you ought to tell the people of these lands of their defection from the covenant of God—when you should warn others of the guilt of covenant-breaking, which is registered against them in the book of the Lord, and of the judgments that must be poured out to avenge the blood of the martyred followers of the Lamb? Is it not time, in the prospect of these judgments being at hand, to endeavour to break the slumber of security, the sleep of death, in which many are fatally involved, and to urge them to flee for refuge, from the gathering storm, to the chambers of the covenant? Is it not time for you to put in the claim for your exalted Lord to rule the nations—not time for you to ask that the heathen may be given him for his in-

heritance and the uttermost parts of the earth for his possession—not time, by sending forth the faithful ambassadors of Him that has on his vesture and his thigh a name written, “King of Kings and Lord of Lords,” to declare that the Lord has a controversy with them that dwell on the earth, and that his fierce anger can only be averted by a speedy repentance and an unconditional submission to his authority? The Society, whose claims have been presented before you, calls you to such service—and while it invites you to its fellowship, it reminds you of your deep obligations to redeeming love, and beseeches you, by these, to go and be active in the Lord’s work. Its motto is that which the standard of your fathers bore—that which they defended with their lives, and refused to let go, till their grasp was relaxed in death, and the ensign was stained with their blood—“CHRIST’S CROWN AND THE COVENANT”—is on the white flag of peace around which you are invited to rally. Who is on the Lord’s side? Let him come out to his help against the mighty. *The time, brethren, is short.* Let us, obeying the call addressed to us in Providence, go forth, and by our prayers and exertions, and the devotement of our substance—let us seek the advancement of the Redeemer’s cause. Ere long He shall come, and every eye shall see him. And while he will take vengeance on them that know him not—and will cast the *unprofitable* servant into outer darkness, he will bestow a crown of unfading glory on each faithful servant, and will receive him with a gracious sentence of approbation into the joy of his Lord. In anticipation of such a solemn meeting, let the members of the Church, as one man, now diligently inquire what the Lord would have them to do. Let them arise to efforts of ardent and bold zeal. And then, by the blessing that will descend as the rain from Heaven on such exertions, we may yet hope to see the mountain of the Lord’s “house established on the top of the mountains, and exalted above the hills”—and “all nations flowing into it.” While we urge forward our holy enterprise, then shall we be enabled, in full confidence on the faithfulness of our Covenant God to say, with the exultation of faith—“The glorious Lord will be unto us a place of broad rivers and streams. For the “Lord is our Judge, the Lord is our Lawgiver, the Lord is our King, he will save us.”

*Statement of the Receipts and Expenditure of the Reformed Presbyterian Home and Foreign
Missionary Society, from its formation in 1823, till its re-organization in 1828.*

Dr.**Cr.**

	£	s.	d.		£	s.	d.
1823,				By Cash from the Congregation of Derry and Faughan	15	12	4
				Belfast and Knockbracken Congregation.....	8	8	9
				Cullybackey Congregation.....	11	9	4½
				Newtownards Congregation.....	6	8	9
1825,				A donation from the Belfast Juvenile Society.....	5	0	0
				Rathfriland Congregation.....	5	2	2
1826,				Faughan and Derry Congregations.....	7	3	3
				Bready Congregation.....	13	0	0
1827,				Ballymoney Association for Religious			
				purposes.....	£2	10	0
				Ballylaggan Congregation.....	1	17	0
				Ballylaggan Juvenile Society.....	2	10	0
				Newtownards Congregation.....	4	0	0
				Cullybackey Congregation.....	4	0	0
				Drumboly Congregation.....	4	0	0
				<i>British</i> £18 17 0			
				<i>Irish</i> 20 8 5			
					£92	13	0½